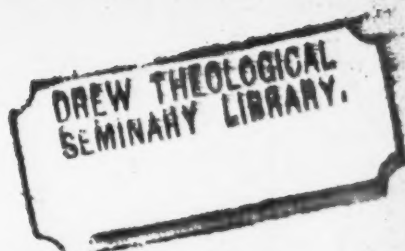


THE MISSIONARY HELPER



Faith and Works Win —

VOL. XXVII.

SEPTEMBER, 1903.

No. 9.

CONTENTS.

	PAGE		PAGE
EDITORIAL:—		The Kindergarten Hall. <i>L. A. DeMeritte</i>	273
Working Notes	258	FROM THE FIELD:—	
Roll Call and Membership Meeting . . .	265	The Temple at Puri. <i>H. N. Sarkar</i> . .	274
IN GENERAL:—		A Prize Distribution at Remna. <i>Jessie J. Scott</i>	275
Dwell Deep (<i>poetry</i>)	257	Treasurer's Notes. <i>L. A. DeMeritte</i> . .	277
Woman's Mission Field (<i>poetry</i>). <i>Rev. Anna Barton</i>	259	HELPS FOR MONTHLY MEETINGS:—	
The Swinging Festival	261	Topics for 1903	279
The Young People's Missionary Movement. <i>Minie A. Mellows</i>	265	October Roll Call and Membership Meeting	279
Resources, Workers, and Work of the F. B. W. M. S. <i>Mrs. M. W. Thomas</i>	267	THE HELPER BRANCH OF THE INTERNATIONAL SUNSHINE SOCIETY	280
Notice of Annual Meeting. <i>Alice M. Metcalf</i>	268	WORDS FROM HOME WORKERS	281
Glimpses of the MISSIONARY HELPER and the Work of Its Publication Committee. <i>A Member</i>	269	OUR JUNIORS:—	
How Can We Increase the Power of Our Auxiliaries? <i>Mrs. L. B. Hazen</i> .	271	Program for Children's Meeting	282
In Memoriam	281	PRACTICAL CHRISTIAN LIVING:—	
		The Still Hour (<i>poetry</i>)	285
		Maria's Missionary Money. <i>A. M. L. Hawes</i>	285
		CONTRIBUTIONS	288

Published by the
Free Baptist Woman's Missionary Society
BOSTON

The Missionary Helper.

TERMS: Fifty Cents per year, IN ADVANCE.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect, they will receive attention at the proper time.

THE DATE ON WHICH YOUR SUBSCRIPTION EXPIRES is printed on each issue opposite your name. Please remit for renewal two weeks before this date. Please give your *exact* address in every letter. When requesting a change, give both the *old* and *new* address. Do not omit the *Mrs.* or *Miss.*

OLD OR NEW.—Kindly state when sending in subscriptions whether the name is now on our list, or whether it is a new name to be entered.

ERRORS.—Any errors in name or address, or irregularity in receiving the *HELPER*, should be reported promptly to the publisher.

Send communications relating to the editorial department to
MRS. NELLIE WADE WHITCOMB, Editor, Ocean Park, Me.
 Send subscriptions and all matters pertaining to business to
MRS. ELLA H. ANDREWS, Publishing Agent,

122 Vinton St, Providence, R. I.

[Entered at th Post-Office at Boston as second-class matter.]

EDITORIAL CONTRIBUTORS.

MRS. MARY R. PHILLIPS, India.	SHIRLEY H. SMITH, M. D., India.	MRS. R. D. LORD.
MRS. EMELINE BURLINGAME CHENEY.	ADELAIDE CILLEY WALDRON.	
MRS. FLORA M. KENDALL.	ANNIE LIBBY HAWES.	IDA LORD REMICK.
MRS. LOU M. P. DURGIN.	MRS. M. A. W. BACHELDER.	

PUBLICATION COMMITTEE.

MRS. S. A. PORTER.	MRS. ELLA E. STANTON.	MISS CLARA M. LAW.
MRS. A. W. JEFFERSON.	REV. ELIZABETH MOODY.	MRS. J. M. LOWDEN.
		MISS LENA S. FENNER.

POST-OFFICE ADDRESSES OF MISSIONARIES.

Midnapore.

MRS. H. C. PHILLIPS.	†MISS ELLA M. BUTTS.	REV. H. E. WYMAN.
*†MARY W. BACHELER, M. D.	†MISS L. C. COOMBS.	MRS. WYMAN.
T. W. BURKHOLDER, M. D.	*REV. E. C. B. HALLAM.	REV. H. R. MURPHY.
MRS. BURKHOLDER.	*MRS. HALLAM.	MRS. MURPHY.
A. L. KENNAN, M. D.	REV. J. H. OXRIEDER.	
MRS. KENNAN.	MRS. OXRIEDER.	

Balasore.

*†MISS HARRIET P. PHILLIPS.	*REV. GEORGE H. HAMLEN.	REV. E. H. LOUGHER.
†MISS J. J. SCOTT.	*MRS. HAMLEN.	MRS. LOUGHER.
†MISS EMILIE E. BARNES.	†SHIRLEY H. SMITH, M. D.	

Chandball.

MR. GEORGE AGER.	*REV. M. J. COLDREN.
MRS. AGER.	*MRS. COLDREN.

Muhammadnagar.

*HELEN M. PHILLIPS, M. D.	MRS. MARY R. PHILLIPS.
REV. LEWIS P. CLINTON, Fortsville, Grand Bassa, Liberia, West Africa.	

*Now in this country.

†Supported by Woman's Missionary Society.

The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXVIII.

SEPTEMBER, 1903.

No. 9

DWELL DEEP!

Jeremiah 49: 18, 30.

Dwell deep! The little things that chafe and
fret—

Oh, waste not golden hours to give them heed.
The slight, the thoughtless wrong do thou forget,
Be self-forgot, in serving others' need.
Thou faith in God, through love for man, shalt
keep.

Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure, if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything;
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep.

Dwell deep, my soul, dwell deep!

—Selected.

Working Notes.—Our beloved worker, Mrs. S. A. Porter, slipped away from this life, from her home in Peabody, Mass., on August 11. It was Recognition Day at Ocean Park, and work that she had carefully planned was carried out. All the days of the Assembly spoke of her, although she was not there. Her last article to the HELPER appears in this number. She was loyal, faithful, efficient, and she will be sadly missed in the Woman's Missionary Society; but especially at Ocean Park, in the assembly work, Educational Bureau, and in her summer home by the sea. As one of her long-time friends said, "Ocean Park without Mrs. Porter seems unthinkable." . . . There were many good things for missionary workers at the Park, and all about it, during the summer. We were privileged to meet and greet several of our missionaries who are at home on furlough. At the Old Orchard Camp Ground, Miss Ellen Stone told the thrilling story of her capture by brigands. "Traveling over precipices whose depths we could not conjecture," she said, "the angel of His presence saved us." It has been a pleasure to receive, at our HELPER sanctum, friends from East and West whom we knew only through correspondence. . . . Please read and call the attention of others to our Publisher's announcement on fourth page of cover. . . . In August "Notes," the Editor was made to say something which she does not believe. The statement should read, "We may be truly helping *without* 'anxious thought.'" . . . Have you seen the new life membership certificate? It is a thing of beauty. . . . The Roll Call and membership meeting ought to be productive of much good to the local auxiliary. It means work, but that should be so divided that it will not all fall upon two or three workers. . . . A Western officer sends the following: "Rev. Elizabeth Moody, our field agent, has been taking a much-needed rest. She is now in the West for a several-months trip. We must pray that she may have health in her work and guidance to her work, Dr. Shirley Smith expects to be in Iowa for appointments, from August 23 until after the Iowa Yearly Meeting. We congratulate Iowa." . . . A New Hampshire member writes: "The belated Yearly Meeting at Concord was excellent, and our program lovely — Mrs. Davis's address, the paper by Mrs. Wilson, the music by Mrs. Buzzell and Mr. Page, etc. There was a very harmonious business session, also, and we were proud of our HELPER report." . . . Mrs. Lougher wrote from Chandipore, in June: "We are ten miles from Balasore, in our cottage by the sea. It is unusually hot in the stations this year because we have failed to have the ordinary showers. We were very tired with the work and heat. Dr. Kennan's people are here in their little bungalow, and the Murphys in theirs. Miss Butts has been with the latter for two weeks." Another missionary writes, "They have had a regular Ocean Park at Chandipore, this summer." Miss Barnes has a missionary friend, Miss Dawson from Australia, with her at the Orphanage.

WOMAN'S MISSION FIELD.

BY REV. ANNA BARTON.

I heard the Master's voice : " Go work, to-day,
 The fields are white, the laborers are few ;"
 I heard, and wondered at the meager throng
 Who answered, " Lord, what wilt thou have me do ? "
 I watched them come, strong-handed, fearless men
 Who counted naught too dear to give to Him
 Without whose blessing life was weariness ;
 Its silver dross, and all its fine gold dim.

And now and then, a *woman* laid her hand
 Upon the altar where the Master's crown
 Lay gleaming with a glory unexcelled,
 Adding new stars as sun by sun went down—
 And whispered, " Lord, hast thou some task for me ?
 For my heart longs some sacrifice to bring,
 Some service that shall win thy kind ' Well done,'
 And prove its loyalty to Christ my King ! "

I listened for his answer ; 'twas so strange
 For woman's voice to make request so bold,
 I caught his accents, but the smile of love
 That glorified his face, can ne'er be told.
 " The desert shall rejoice, the rose shall bloom
 In wilderness and solitary place
 Where your weak hands, engirded with my might,
 Shall raise the standard of my glorious grace."

I turned me to God's golden lamp of truth
 For light to guide my undecided heart ;
 Unwilling yet to have the rule applied
 That in God's work made woman bear a part.
 I said to Eve, who looked with vision clear
 On God's first work, and marked its perfect plan :
 " Where did the great I Am assign thy place ? "
 " Mother and wife, helper and friend of man ! "

I looked on Deborah, as with cheeks aflame,
 She sang the song of triumph on that day
 Captivity was captive by her hand,
 And laurels crowned her brow and strewed her way ;
 " Woman of splendors ! Counsellor of men !
 Mother in Israel ! Prophetess of God ! "
 Her widening fields reached far beyond my ken,
 I dared not follow where her feet had trod.

I questioned Ruth. She quickly raised her head,
 And in her modest way made answer brief :
 " I only followed where the reapers led.
 But gleaned there, I gathered many a sheaf."
 I hastened on to Bethany to find

Those faithful women who had wept that day
Beside a Saviour's cross and sepulchre,
Until the angel rolled the stone away.

"What did He say of woman's mission field?
By North or South, where did He set the bound
Where she might labor till the day was done,
Unharm'd, unhinder'd by the world around?"
'Twas Martha's voice made answer, and a glow
Of heavenly love was beaming in her eye,
This was the thrilling story that she told—
"He led us out as far as Bethany.

"Go ye," he said, "and teach this word of mine
In every land—on mountain, vale, and sea—
Lo! I am with you alway to the end;
Sufficient to each day my grace shall be."
His chariot came, and swept him from our sight,
And we went back to claim what love had won.
In song and prayer, swift-winged the days went by—
When suddenly—the *Comforter* had come!

I looked at John; his brow was all aflame.
We held our breath, and every head was bowed.
For over each, like crown of glory, gleamed
The fiery splendor of that sunlit cloud.
I raised my hand to brush the tears away,
And felt a Presence that I longed to see.
When lo! the wondrous truth thrilled all my soul:
The might of God had come, even to me!

And then I knew that I must bear some part
In cross and labor, aye, in tears and pain;
That I must suffer with my dying Lord,
If I, with Him and His redeemed, would reign.
I had no gift of silvery speech to tell
Of Calvary's love, and watch the teardrops fall;
I could not bear the world to Christ in song,
Until it longed to "crown him Lord of all!"

I had not Mary's winning look and tone,
Nor proud Salome's stateliness and grace;
I was but keeper of my brother's home,
With toil-worn hands and plain and common face.
But I could spread my table full and broad,
And furnish bread for toilers in the sun;
And I could train a vine, and plant a flower,
For cheer and solace when the day was done.

And I could reach a hand to blind and lame
Whose feet had stumbled in the ways of sin,
And lead them heavenward, toward the king's highway,
Where strong evangelists stood to guide them in.

And when, by grander labors, mine seemed small,
 With aching heart and spirit out of tune,
 I brought my gifts with fears and deep desires,
 And laid them at the Master's feet at noon.
 And He bent low, and blessed both head and heart;
 "She hath done what she could!" I heard him say,
 And then I knew I had his call obeyed,
That I was preaching Christ as well as they!

O woman, look! Behold your mission fields;
 The ripening grain invites your sickles keen;
 The morn has faded, and the noon is past;
 There is no time to dally or to dream.
 Hasten to the task a Saviour's will appoints,
 To bind, or glean, or garner, "till he come";
 And you shall find inscribed on cross and crown
 Love's benediction set in stars—"Well done!"

Paw Paw, Mich.

THE SWINGING FESTIVAL.

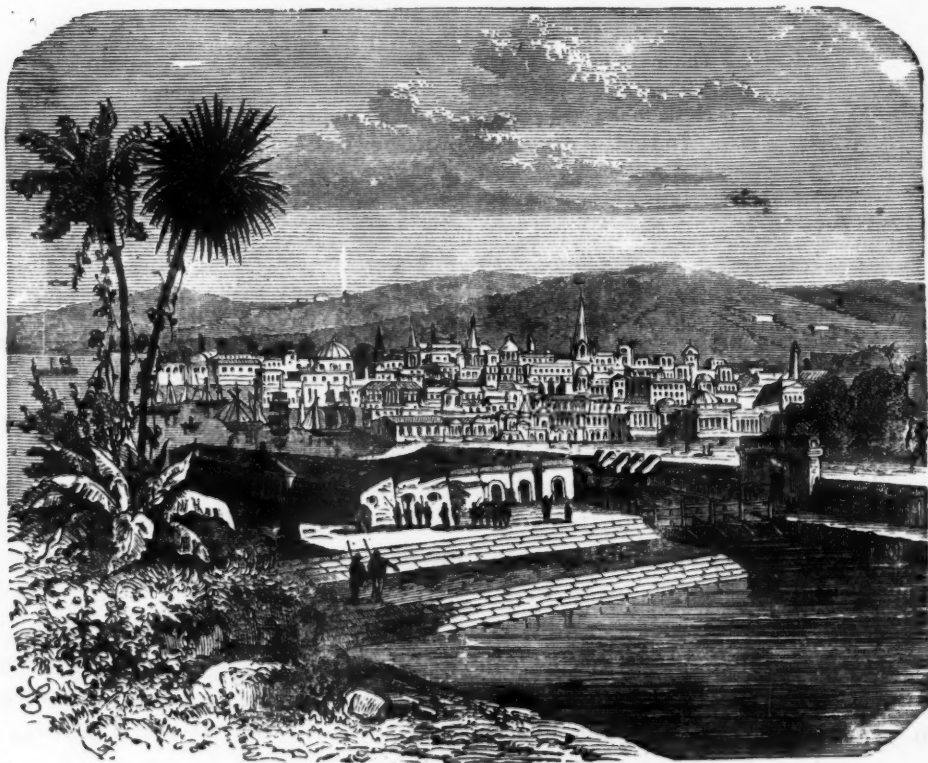
AMONG the famous festivals of this land of festivals is the *Charak*, or Swinging Festival. The natives speak of it as the *Charak puja*, and *puja* means worship. It does not flourish now with the same vigor that once it did, and it is probably to Bengal that the chief glory of this ghastly feast belongs.

This year a somewhat remarkable procession of holidays occurred here. First came the great Mohammedan *Mohoram*, followed immediately by the Christian Good Friday and Easter, and the next day came the Hindu *Charak*. I suppose a similar coincidence would scarcely occur twice in a lifetime, as the *Mohoram*, like Easter, is a movable feast.

Early in the morning of the *Charak*, or even the night before, groups of country people begin to come in, some intent on religious observances, some with an eye to business and trade, and some as to a picnic. Early in the day the long, crooked street of the market swarms with humanity. One line of people is coming away from the *Ghat*, where the bathing is going on, and as they come they scatter pice upon the dirty cloths spread in a line from the *Ghat*, far down one side of the street,—thank-offerings, to be gathered up, no doubt, by the beggars whose harvest is to-day. The other half of the crowd is headed toward the *Ghat*, and as they go, venders of offerings, flowers, or trifles of fruit, skirt their path upon the side opposite the beggars' spread-out rags, and accumulate a modest amount of pice from the devout.

It is low tide, and the river, even at this distance from the sea, is at the lowest ebb. The narrow arm of it which skirts our village is but a big, muddy ditch; mud there is, deep and slimy, far up the sloping banks, and through this

mud the devout pilgrim must wade to his pious dip in the scant waters of the only less muddy river. He comes out, so far as appearances go, much worse for the mud-bath, but happy in the endless virtue attained, receives the red mark upon his forehead, and goes on his way rejoicing. One young fellow in a clean white shirt, his best and only probably, saved his linen and gained his reward by



BATHING GHAT ON THE GANGES.

wading through the mud into the thick waters of the stream, where instead of a real bath he contented himself with a gingerly dip of one hand, while the other carefully held his garments out of harm's way. Whether he drank a mouthful of the stuff, or what he did with it, I do not know, but he came out satisfied and triumphant and unconscious of the humor of the situation.

It is only the common people or the especially devout who come here to bathe. I saw one old, old man of aristocratic mien bathing and mumbling his

prayers and salving his conscience apart in a clean tank. I asked a high caste woman later in the day if she had been there to bathe. She said, "How could such as we go there?" The *Charak*, indeed, is not a festival for the educated.

The swinging comes on about sundown and is performed in a wide, stubbly rice-field about half a mile out of the village. First on the ground and last to leave are the venders of all sorts. They offer mats and baskets, country fans and native sweetmeats, glass bracelets and cheap European trinkets, native pipes and foreign cigarettes, and these things catch the public eye rather than that which ought to be the one object of interest, the *Charak*.

Here and there about the field tall poles lift their heads twenty-five or thirty feet above the crowd. A platform of bamboos is arranged some ten feet up, and across the top of the upright pole another is so hung that it may dip or swing freely. When, after various preparations, the time arrives for the great act of the drama, a man, tricked out in some fantastic fashion, ascends the platform. Sometimes it is seemingly a woman who thus devotes herself to this somewhat perilous undertaking, but in reality it is a man always, though his sinewy arms may be encircled with bracelets and his lank ankles with anklets. There was a time when the frenzy of religious zeal found its outlet in the torture of the flesh. To please Shiva, in whose honor this *puja* is performed, in consequence of a vow on recovering from sickness or other disaster, the deluded devotee submitted with mad joy to iron hooks piercing the quivering flesh, and, supported thus, was swung aloft and round and round until the god was appeased or the victim fainted from pain and weariness, or, as sometimes happened, the flesh gave way. Human flesh is but human after all, and cries of anguish might spoil the enjoyment of the spectators or wreck their faith in the sacrifice, and so bands of music were always present to drown those cries or to divert attention from them. Even now an unmelodious tom-tomming is kept up, although with the comparatively comfortable fashion of swinging which has come into vogue it is no longer so necessary. A sort of harness is prepared which is fastened about the body under the arms, and into this the hooks are stuck. Even with that concession, the poor creature is often seen to ease his position by holding on by his hands to the pole above. To the opposite end of the vertical pole is fastened a long rope, by means of which the devotee is finally hoisted, and on that, near the ground, is arranged a cross-board of bamboo, upon which sits a man as a balance. All this being arranged, somebody seizes the rope and runs, swinging the pole with its human load swiftly round and round. The man bears, swung across one shoulder, a bag full of something which presently he begins to shower upon the people below. Popped rice, bananas, and such trifles drop into the upturned umbrellas and outspread cloths of eager recipients. If you ask for the meaning

of all these things, you are met with ignorance or a half unwilling explanation. One admits that he has heard that childless people crowd to catch some of the magical stuff in the belief that it will give them sons. After swinging the circle a dozen times or so the man is lowered, and another is hoisted up.

To be sure the old cruel fashion has been discarded for a more humane one in the more civilized centers, but this is not the case everywhere. They say that at a point not many miles away from this very spot the ancient, unspeakable custom prevails still. Officers of the law can do no more than discourage it; they cannot prevent it, because a cautious government will not interfere with the religions of the people, and there is no law to bear out any attempt to repress the cruelties of the *Charak*.

Another custom connected with this festival is a form of refined self-torture which reminds one of certain penitential rites of Roman Catholic countries. Devotees, some of them with faces heavy and brutal, some with lithe forms and bright young eyes, perform a sort of religious dance. In the right hand of each is a certain kind of thorny grass, whose sharp needles are especially fitted to produce exquisite torture. As the dance proceeds to the sound of the tom-tom, the devotee leaping about, now this way, now that, beats with his thorny brush the bare flesh of his back. The blows seem sharp, and in some cases draw blood; in others but little impression is made, the dancer undoubtedly looking upon the performance more in the light of play. The chief ones among these devotees appear next day at the *Charak* and figure on the swing.

I have been told by a convert from Hinduism that the better classes may take part by proxy, and that he has seen one submit to "torture" by taking a certain leaf upon his tongue and allowing the portion which extended beyond his lips to be pierced in place of his tongue! But my friend has seen other things which were real enough. He has seen a man having his back pierced by one rod, the ends of which were held by two other men, his tongue stabbed by a second rod which he himself held, dancing meanwhile in fanatical frenzy. That, however, was twenty years ago. A better day has been dawning for India in that twenty years. My friend testifies from his own experience that many and encouraging have been the changes since he as a young man left Hinduism. It is not probable that such a scene would be witnessed to-day; it is possible, however, for Hinduism is not yet dead, and superstition still has its deadly grip on the people.—*Kate A. Blair, in the Woman's Missionary Friend.*

HOPE never hurt any one, never yet interfered with duty; nay, always strengthens to the performance of duty, gives courage, and clears the judgment.
—*MacDonald.*

THE YOUNG PEOPLE'S MISSIONARY MOVEMENT.

CONFERENCE AT SILVER BAY, LAKE GEORGE, N. Y., JULY 22-31, 1903.

BY MINNIE A. MELLOWS.

The Place. On the shores of beautiful Lake George, in the region which was the seat of early missionary endeavor in the western hemisphere, and hallowed by the life blood of one who said, "It is greater to save a single soul than to discover a continent or found an empire."

The Spirit of the Conference. "And they were all with one accord in one place, and they lifted up their voice to God with one accord," and said, "Lord, thou art God, thy kingdom come."

The Object of the Conference. To know Jesus Christ, and to learn how to make the best use of our lives in his service.

The Study Classes. At 9 A. M., Bible study conducted by Mr. Harry W. Hicks. Subject, "The Teaching of Jesus with Regard to the Kingdom."—10 A. M., Missionary Institute, led by Mr. C. V. Vickrey. This was a conference for the discussion of practical plans for missionary work in Sunday schools and young people's societies.—11 A. M., Foreign mission study class, led by Mr. Harlan P. Beach. Subject, "China." Text-book, "Princely Men in the Heavenly Kingdom."—11 A. M., Normal class, conducted by Prof. T. H. P. Sailer.—11 A. M., Home mission study class, under direction of Dr. A. L. Phillips. Text-book, "Under Our Flag." These classes were ably conducted, and were a stimulus to mission study and a love for souls. Great emphasis was laid upon the fact that we must depend upon God rather than methods, however good they may be.

Sunday Services. 10.30 A. M., Bishop Thoburn of India preached a grand sermon on "The Holy Spirit."—7 P. M., Missionary song service, conducted by Mr. Silas H. Paine, who has made a special study of missionary hymns.

Evening Services. In the evening services, addresses were made by Rev. H. C. Mabie, Mr. Hadley, the leader of the Jerry McAuley mission, Mrs. Besserer of Baltimore, Rev. Walter Calley, President John F. Goucher of the Woman's College, Mr. John Willis Baer, and student volunteers. In his closing address, Mr. Luther D. Wishard recommended this text: "I am Jehovah, the God of all flesh. Is there anything too hard for me?"

ROLL CALL AND MEMBERSHIP MEETING.

HAS this very important meeting in the month of October been hitherto neglected by your auxiliary? Then let it be neglected no longer, for it cannot fail to be of value in your local work. Every member should be specially invited to be present and respond to the roll call in person; or, if necessarily absent, to

send a written response or word of cheer. Invalids, the aged, or those confined at home for any reason, should be asked to pray for the meeting and the work it represents. Cordial invitations should be sent to all who ought to or might become members. Make the environment as attractive as possible, with maps and motto and society colors on the walls; with photographs, curios, and samples of our literature, including copies of the *MISSIONARY HELPER*, on tables. Place text-books, maps, and pictures of interdenominational study class where they can be examined. Wear the badge of blue and gold ribbon. Mrs. S. C. G. Avery, Wells Branch, Me., will furnish membership cards freely, which should be in evidence and some one ready to fill the blanks and present to new members at the close of the afternoon or evening. In some cases it is desirable to serve light refreshments during the social hour.

This meeting is primarily to make old members better acquainted with one another and the work, and to get new members. These three facts should be constantly kept in mind in its preparation. The program should present, lovingly, concisely, and entertainingly, the different phases of work of the Woman's Missionary Society, for the benefit of those who may not be familiar with it — to none of us is it so familiar that we are not repaid by hearing the story again and again. The personal, social side of the auxiliary should be recognized, and the pleasures of comradeship in home and foreign work emphasized, both as workers together in city and village and in the wide world, for "the women who publish the tidings are a great host."

The roll call and membership meeting should be essentially bright, cheerful, and enthusiastic. There are many sad facts which we ought to know and discuss; there may be doleful statistics which we ought to hear, but this is not the time nor place for them. There are encouraging facts, hopeful signs, and cheerful outlooks. Bring them to the front. A member of a flourishing local auxiliary was recently asked the secret of their success. After a thoughtful moment, she replied, "I think that one reason is our enthusiasm. We always heartily applaud each other,—the reading of a paper, a favorable report, the entrance of a new member." This is a suggestion worth heeding.

As a preface to the presentation of the special interests of the F. B. W. M. S., it would be helpful to have a short talk on the interdenominational study, and how it widens our horizons. Or individual members might state briefly how *Via Christi* and *Lux Christi* have helped them; after which the leader might give a glimpse of the new year's study of China and the text-book *Rex Christus*. In some places we know that these meetings are considered in the light of family affairs and the children come with their mothers and fathers. Where this is the case, it would be pleasant to have a very brief exercise, or song, by the children

following the reference to our junior work, and a stanza repeated by a Little Light Bearer, after the reference to the Cradle Roll. Prayer will, of course, open and close this, as well as every other meeting. We have sadly failed to express the spirit of the optimism urged for this occasion if any one thinks it is merely for the sake of a "good time" or to make a "splendid report." Are we not inspired to do more and better work when it is proved to us that what we have done has amounted to something, even to the human and limited vision? And who should be joyous if not those who are helping others?

RESOURCES, WORKERS, AND WORK OF THE F. B. W. M. S.

[At the gentlemen's night of the Saco, Me., auxiliary, the president, Mrs. M. W. Thomas, read an admirable paper on the work of the Free Baptist Woman's Missionary Society. We are indebted to her for the following compilation of facts which might well be incorporated in a paper or talk at the October meeting.—EDITOR.]

In India all land must be leased, it cannot be bought by our missionaries; consequently the nine-acre compound in which our principal buildings stand at Balasore is leased land. Within this compound are "Sinclair Orphanage" (named for the givers, Rev. and Mrs. J. L. Sinclair), where fifty children are cared for; the Dorcas Smith Widows' Home, named for the heroic woman who labored until her death to make it possible; the Dispensary building, headquarters of Dr. Shirley Smith. There is also a kindergarten school with eleven pupil teachers and more than sixty children. This has outgrown its quarters and a new kindergarten hall is expected in the near future to accommodate the rapidly increasing number of little "Brownies."

At Midnapore we have the Henderson Home for missionaries given by Mrs. Howe of New Hampshire, in memory of her mother. Money has been given by Mrs. Brown of New York for a Dispensary for Dr. Mary Bacheler. Our foreign work includes kindergarten, zenana, medical, and evangelistic work; Christian and Hindu girls' schools, Bible women, girls' orphanage, and widows' home. The appropriation for this branch of work is \$5,000; missionaries supported, seven; teachers and native helpers, about forty. These latter are largely supported by individuals.

In America.—The Woman's Society supports six teachers and industrial work at Storer College, Harper's Ferry, W. Va., making an appropriation of \$2,400, and sends out a field agent, Rev. Elizabeth Moody, in the West, paying salary and traveling expenses. The sum of \$100 is paid toward the salary of Mrs. Arter, a teacher in the Manning Bible School at Cairo, Ill.

THE MISSIONARY HELPER is the organ of the society. It came into existence through a call from the missionaries themselves. They insisted that there

must be some avenue of communication between the home societies and the work in foreign lands, and right nobly has it established its right to exist. The Bureau of Missionary Intelligence, where our literature can be obtained, and costumes and curios to accompany exercises, is in charge of Mrs. S. C. G. Avery, Wells Branch, Me.

Financial.—Endowments, \$40,512.83; working capital, \$1,200; premium on stocks, \$5,500; back of all an Emergency League of 140 members pledged to assist if a deficit should ever appear. The largest endowment thus far is the "Cristy Fund," at present amounting to \$29,750, with more to come into the treasury. The latest endowment is \$500. Any person making a fund of \$500 or more is privileged to name it. Our treasurer is anticipating the day when the permanent fund will reach the \$100,000 mark; this is among the "Whatsoever ye shall ask believing" branches of the work.

To the foregoing should be added the departments of the Cradle Roll of Little Light Bearers, supporting three children in India; Mission Bands and Juniors, supporting the children's missionary, Miss Emilie E. Barnes; and the Helper Branch of the International Sunshine Society, which has started an India Fund.

Missionaries.—In *Balasore*, India, Miss Hattie P. Phillips, superintendent of kindergarten work and day schools; Miss J. J. Scott, superintendent of Widows' Home and zenana work; Miss E. E. Barnes, superintendent of Sinclair Orphanage and Bible women; Shirley Holmes Smith, M. D., medical work.—In *Midnapore*, Miss L. C. Coombs, superintendent zenana work; Miss E. M. Butts, superintendent of Hindu primary schools and teacher in Bible school; Mary W. Bacheler, M. D., medical work.—In *America*, Storer College, Harper's Ferry, West Va. Teachers (paid wholly or in part by the W. M. S.), Mrs. Lura B. Lightner, Mrs. Elizabeth Mosher McDonald, Miss Ella V. Smith, Miss Mary E. Brady, Miss Virgie Brown (cooking) ss Lizzie Sims (sewing and dressmaking).

Western Field Agent, Rev. Elizabeth Moody.

NOTICE OF ANNUAL MEETING.

THE annual meeting of the Free Baptist Woman's Missionary Society will be held September 30 and October 1, 1903, at Elmwood Ave. church, Providence, R. I. This will be our last opportunity to meet our missionaries, Miss Hattie Phillips and Dr. Mary W. Bacheler, as they sail a few days later for India.

ALICE M. METCALF, *Secretary*.

GLIMPSES OF THE MISSIONARY HELPER AND THE WORK OF ITS PUBLICATION COMMITTEE FROM 1878 TO 1887.

BY A MEMBER.

THE MISSIONARY HELPER was born of the positive needs of our missionary work. A deep conviction had long been borne upon many hearts that we must have some additional means of communicating information regarding the various lines of our foreign and home work to the workers and also to others less interested. Much prayer was offered for the opening of the way financially to such an undertaking.

At length a subscription list of five hundred was secured, and also the names of fifty persons who pledged two dollars yearly for five years for its support, if needed. With this safeguard, the first number of a bi-monthly magazine was issued in 1878. It was a most encouraging omen for the future of our work, brought cheer to the hearts of the workers, and elicited many words of approval and congratulation from within and without the denomination. Mrs. M. M. Brewster, wife of Rev. J. M. Brewster, was its first editor and agent. Mrs. Brewster's interest in it was intense, and she gave her best thought and time to its service. Providence, R. I., being her home, it became the home of our HELPER.

The first publication committee consisted of Mrs. A. Given, Mrs. M. N. Davison, Miss Phebe J. Wood, Mrs. G. F. Mosher, and Miss L. A. Ball, Mrs. Given acting as chairman and Miss Wood as secretary. Owing to removals and ill health there were various changes in this committee during the early years, but in several cases the terms of service have been long continued. Other members who participated in the work during Mrs. Brewster's term of editing were Mrs. A. R. Bradbury, Mrs. A. T. Salley, Mrs. A. L. Gerrish, Mrs. E. H. Andrews, Mrs. J. T. Ward, Mrs. H. K. Clark, Mrs. D. T. Arnold, Mrs. H. C. Keith, Mrs. Nellie Dunn Gates, and Mrs. S. A. Porter. Mrs. Davison, a member of the first committee, served faithfully as secretary for many years, and at length retired on account of failing health. Mrs. H. K. Clark, elected in 1880, and Mrs. A. R. Bradbury, in 1882, rendered long and efficient service, that of the latter terminating a few years since by death.

The committee from the first has been composed of members from Providence and vicinity, with the exception of one as a representative of its work in the West, and one from some other portion of New England. Mrs. Nellie Dunn Gates was the first Western member and was succeeded by Mrs. H. C. Keith. Mrs. S. A. Porter, elected in 1880, has filled the last-mentioned place to the present time. Mrs. Andrews gave long and hearty service upon the committee, acting at one time as chairman, and at another time as secretary, and always with the same zeal that has since characterized her as agent of the HELPER.

The work of these ladies was not confined simply to the monthly sessions. There was oftentimes heavy correspondence involved. Any loss of subscribers was the signal for renewed effort. Sometimes a canvass of every Yearly and Quarterly Meeting in the denomination was made to increase the circulation, and again in the interest of our other missionary literature, as this committee is responsible for all matter issued by the Woman's Missionary Society. Then the securing of advertisements suited to such a magazine was no small task. Each year some new expedients were resorted to and with more or less gratifying results. It is here a satisfaction to record that the fifty persons pledged at the outset to stand behind the enterprise were never called on to make their pledges practical.

In 1883 the venture was made of issuing the magazine monthly. Though this change was fraught with much anxiety as to the added expense incurred, time has proved it to have been a wise step.

These bare facts hint nothing of the between-line records that stand out boldly to the eyes of the few, still on this side, who shared in the anxieties and perplexities attending the infancy of our HELPER. It was not always easy to plan to meet various obligations. Sometimes the most sanguine ones felt that certain things must be done for the good of the magazine independently of the means to do with, while on the other hand a strong element of conservatism held back, though reluctantly indeed, from advance steps that called for large outlay. But the beautiful spirit of love and harmony was present, and the call to Him in the interest of whose cause the magazine was started brought a sense of restfulness and peace. Bits of social life were, when possible, brought in here and there to relieve the pressure of hard, financial facts and puzzling problems. The out-of-town member at times found it necessary to choose between homes, so cordially was the hospitality of the local members urged upon her. The restful evening fireside hour and the grateful meal-time courtesies were golden links in the chain that drew hearts together in Christian love and service.

After nine years of activity as editor and agent, Mrs. Brewster felt called to other missionary work and relinquished the charge of this interest so dear to her heart. In her closing editorial she said: "In the retrospective there is much that is pleasant in these nine years of service. There has been among us, in the main, unity of purpose to advance Christ's kingdom; there has been the binding together of hearts in closer sympathy and friendship; there has been mutual burden-bearing; and on heights together now and then we have looked out over the vast, waste places, and, wiping the brow, have girded freshly for the toil, strong in the strength of God. While going to other service in the wide field, we trust we do not go away from your hearts and the tender sympathy which has so

often brought cheer. In the bonds of Christian love and fidelity, shall we not still be workers together, and 'round by heaven, the shortest way to every heart,' often send greetings of good-will and faith and courage? The MISSIONARY HELPER will go on, and, we trust, become a greater power for good. Let no one omit her part, but bring each her offering, as you shall give to those who are to take up this work your constant sympathy and earnest prayer. 'God be with you,' but not farewell."

HOW CAN WE INCREASE THE POWER OF OUR AUXILIARIES?

BY MRS. L. B. HAZEN.

IN PRAYER.

To stretch my hand and touch Him,
 Though he be far away;
 To raise my eyes and see Him
 Through darkness as through day;
 To lift my voice and call him—
 This is to pray!

To feel a hand extended
 By One who standeth near;
 To view the love that shineth
 In eyes serene and clear;
 To know that he is calling—
 This is to hear!

Is there any danger that in our zealous delight over the new United Study of Missions we may neglect the devotional portions of our auxiliary meetings? This is a question, not an assertion; but the study is so fascinating, the topics for each meeting are so many and varied, the time is so short for anything but a superficial study of the great subjects presented, the mines of wealth discovered by research in our libraries are so rich in their rewards, and it is so easy to let the ten-or fifteen-minute paper run over its allotted time, that thoughtful minds suspect such a danger.

It is not so essential that we speak to each other, though it be in a way most interesting or upon the most fascinating of themes, as that we should listen to what God says to us, and that we should in turn speak to him. Insist that papers be kept within the specified time, provide for fewer of them, or put one over until the next meeting; do anything rather than encroach upon the little time we may spend wholly with God.

Will you listen for a moment to what might be called an ideal of prayer in connection with our auxiliary meetings?—prayer offered at home for the gathering, not only by those who expect to attend it, but also by those who are detained from the service. Best of all, perhaps, a meeting together in some inner, smaller room for ten minutes before the hour of those who long for the blessing which is promised to the two or three who "agree as touching any one thing," and finally, at least two prayers in the meeting itself by women who are ready to be called upon at that particular time. Let these be prayers from the heart. The Lord's Prayer is the ideal prayer, and there is a place for it in every service, but

the voicing of one's own feelings and aspirations will bring a soul nearer to God than the repetition of any form can do.

Is it too much to suggest that in a large city auxiliary the aim should be that no one woman should be called upon the second time during the meetings of a whole year. This is a possibility, for it has been done.

The employment of sentence prayers, and the reading in the meeting of prayers written out at home, will help women to a confidence in offering public prayer which they could hardly gain in any other way.

Moreover, let us be patient and uncritical when we hear prayers offered in much trembling or in ungrammatical language, or, perchance, when we cannot hear them at all. God can hear, and he knows the thought of the heart even if it be couched in ungraceful form; such a prayer may mean more to him than one which is full of rare expressions, or clothed in the most graceful language. Probably the prayer of the publican did not seem of much account to the Pharisee, but it did to God.

Another suggestion: let us make our offerings a sacrament, and in more than the usual way. The prayer of consecration when the money is all brought together and dedicated to the service of the Lord is most beautiful and appropriate, but let us do more than that. As we drop our individual gift upon the plate let us make our own little prayer of consecration, even if it be but the breathing of the words, "O God, bless these pennies and the work they do." We may not be able to give much, but the blessing of God can multiply the little as the loaves and fishes were multiplied on the hillside long ago.

Every member of the auxiliary can bring an influence to bear in the right direction by her attitude in the matter.

Every woman can pray by herself, and prayer is the most important part of our missionary work.

If we could but once realize what a mighty power prayer is, what forces can be set in motion by its use, how much more we can individually accomplish through its agency than by all our busy work without it, we should certainly place more dependence upon it than we do—practically as well as theoretically. Mrs. Howard Taylor says something like this: "We think we are busy women; we fill every hour and every moment of the day with our activities, but we wonder that we accomplish so little. Do you know why it is? It is because we are trying to do our work in our own strength without the partnership of God. Do not attempt even to write a letter without asking God's help in doing it."

Prayer is like a mighty cathedral organ, with all its possibilities of interpretation, from the whispering of the water running softly up the pebbly beach to its *vox humana*, or to the crash of the elements in a storm; and, dear friends, we

are like little children picking out with a single finger some simple tune, knowing nothing of the use of the powerful stops close at hand.

Oh, the possibilities of prayer! It may be that the new revival for which Christian hearts have looked and longed so earnestly may come in a new realization of this mighty power.

"Let us pray! Pray ourselves into lives of walking with God; pray the work with which we are connected into more abundant usefulness; pray money into the coffers, power into the agencies, and consecration into the workers; pray missions into existence, souls into the Kingdom, till everywhere the Kingdom come, and the King himself be on the throne,—looking for and hastening the coming of the day of God!"—*Life and Light.*

THE KINDERGARTEN HALL.

THE Board of the Free Baptist Woman's Missionary Society has given Rhode Island the privilege of naming the kindergarten hall to be built at Balasore, provided this State raises one-half the estimated expense—\$600. Already, it has sent to the treasury about \$150. The people of Rhode Island were the first to introduce kindergarten work into our mission through the F. B. W. M. S., so they deserve the privilege of naming the hall, and will, we believe, succeed in doing it. The other \$600 must come through the direct efforts of the Society. Miss Hattie Phillips has raised about \$200 of this amount; Mrs. Brown of New York has given \$200, leaving \$200 more still to be contributed. Will not every one interested in this work, which needs to be done, give immediate attention to it—in Rhode Island and everywhere else?

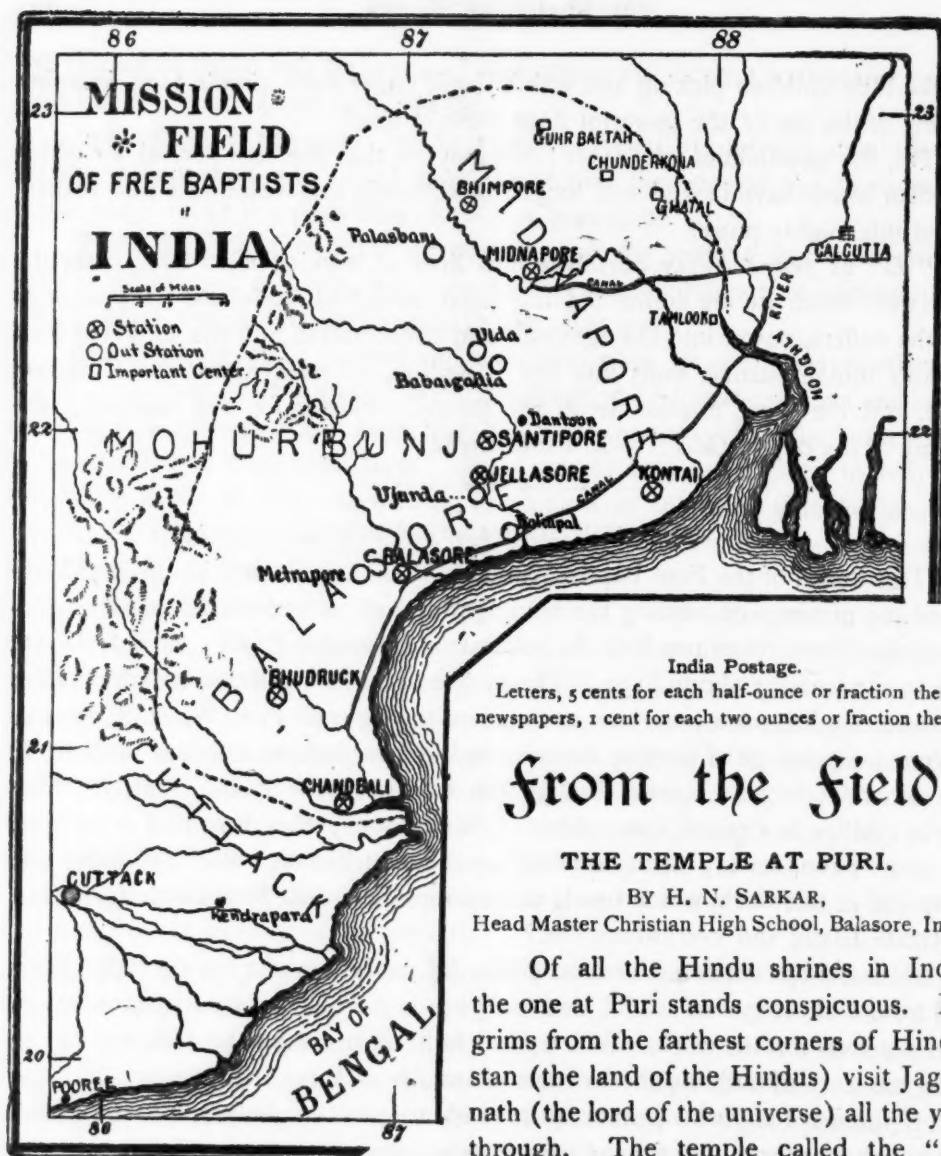
Miss Phillips expects to return in the fall to India; she has recently graduated from a kindergarten school, and only needs the hall in order to be ready to train teachers for the work. Will not all unite in making it possible for her to begin the work of building the hall as soon as she shall return?

If there are any who are not quite ready to pay the pledges, but are willing to make them now, either for the part Rhode Island is to pay, or for the part the Society is responsible for, Mrs. J. M. Hooper (11 Hudson St., Olneyville, R. I.) or I would be glad to receive them. Please act at once.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

SUCCESSFUL is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount! Health is established in the morning. Wealth is won in the morning. The light is brightest in the morning. "Wake, psaltery and harp; I myself will awake early."—*Joseph Parker.*



India Postage.

Letters, 5 cents for each half-ounce or fraction thereof; newspapers, 1 cent for each two ounces or fraction thereof.

from the field.

THE TEMPLE AT PURI.

BY H. N. SARKAR,

Head Master Christian High School, Balasore, India.

Of all the Hindu shrines in India, the one at Puri stands conspicuous. Pilgrims from the farthest corners of Hindustan (the land of the Hindus) visit Jagannath (the lord of the universe) all the year through. The temple called the "Sri Mandi" is the largest of its kind. The entrance to it is called the "Lion Gate" (two stone lions keeping guard, as it were, on either side). A lofty and spacious high hall has first to be passed through by pilgrims before they reach a flight of steps, twenty-two in number. There is another gateway called the "Middle Gate," through which pilgrims pass to arrive at the courtyard of the temple. In the centre of it stands the magnificent temple of Jagannath close to the Nat Mandi, where pilgrims gather together to get a glimpse of the god. There are stated hours during the day and night when the pilgrims are suffered to go in and stand before the altar called the "Ratna Bedi" (jewel altar). On this are

placed the images of Jagannath, Balarama (his brother), and Subhadra (his sister). The gods are decked with fine jewelry and gaudy dresses. A large and beautiful diamond glitters on the forehead of the god. The dresses of the gods are changed several times during the twenty-four hours, and most of the pilgrims make it a point to see the gods arrayed in their various costumes. The temple of Jagannath is about 180 feet high, standing on a broad plinth which is also 30 feet high from the ground. It is of stone. It has figures of various gods and goddesses carved on all sides on the exterior of the temple.

Now as to *bhoge* (food) offered to Jagannath every day. It consists of cooked rice, vegetable curries, *dals*, and sweets. It is piled up in the shape of a mountain before the god. A large portion of this *bhoge* is sold to the pilgrims, and the rest is sent to a place within the compound of the temple called the "Ananda bazar" (the Market of Delight), for sale to the public. Most of the inhabitants and all the pilgrims at Puri partake of this food every day. This *bhoge* feeds nearly 100,000 people or more daily.

The feeling of sanctity as regards this *bhoge* is something most novel and wonderful. From the highest caste, Brahmins, to the lowest caste, Sudras, all partake of this food. Hindus, Mohammedans, and Christians can eat from one plate without any squeamishness or losing caste. This *bhoge* is to the Hindus what sacrament is to the Christians. In this sense the analogy holds good: that if any white man feel repugnant to drink out of the cup offered to a black disciple of the Lord, he is unworthy to sit at the Lord's table. A Brahmin elsewhere feels himself polluted if touched by a Chandal (the lowest caste). But at Puri a Brahmin, to test his faith in and love for Jagannath, invites a Chandal to partake with him of *bhoge*.

A PRIZE DISTRIBUTION AT REMNA.

BALASORE, INDIA, June 24, 1903.

DEAR HELPER EDITOR:—

Perhaps it would interest you to hear of a prize distribution that took place in connection with our Hindu Girls' School in the village of Remna, five miles from Balasore. The children attending that school had no treat connected with the coronation celebrations last year, and naturally felt overlooked, so I thought it would be nice if they could have something to encourage both them and the teachers. The school funds were very low and could not be taken for that purpose, so it occurred to me to call on the head man of the village and present the matter to him. After some consideration, he sent me word that he was willing to give a small prize to each child, and it was settled to have the distribution at the close of work before the hot weather holiday. Just before the day arrived, the babu sent me a message to say that he wanted the children to come to his

house, which surprised me not a little as he is a Mohammedan and the children are all Hindus ; however, I thought it a good opportunity to do a little work in that big household of Mohammedan women.

Mr. Basu, of the boys' high school ; Morrium, one of the Bible women ; Miss Dawson, and myself, started for the village in the bullock garrie early in the morning, as it was very hot. When we got there the children were being brought by the teachers from the school to the babu's house, which was cleaned and prepared for them. Most of them were nicely dressed and seemed very happy. Mr. Basu began the proceedings with prayer ; then the girls who had learned some verses to recite, stood up one by one. The first one broke down before she got through her piece, but the next one went bravely through hers, and then the first one, not to be outdone by her neighbor, asked to be allowed to try again, succeeding remarkably well the second time. After all the recitations were over, one of the teachers drilled them a little in kindergarten exercises, the children going through them very well indeed ; after that, a short Bible lesson with questions and answers, to which the babu and his friends listened very attentively. The prizes were then given out, consisting of books, slates, and toys, besides a nice bag for putting their books in, the bags having been sent from some American friends in a box to Miss Barnes, and there being so many of them she could spare a sufficient number for that school. About that time the Raja here sent me sixty copies of a very nice Oriya cooking book, and all the girls who could read got one of them as an extra prize. At the close, the babu told the children to pay great attention to their lessons and mind to do what would please God, and then next year he would give them better prizes.

While we were taken up with the children, I asked the babu whether the Bible woman could get into the women's part of the house to speak with them. He was quite willing, and with some Bible pictures and her book she kept them interested for about an hour. When I went in, I found one of them had been a zenana pupil in Balasore and knew me. She could read, so we left with them several interesting papers. I also gave the babu a copy of "Christ the Saviour," and his son a Gospel. After mutual congratulations we left the house, feeling that both givers and receivers had been benefited, and grateful for the opportunity to tell of the Son of God sent into this dark world by the Father, and whom the Mohammedan, like so many others, refuses to acknowledge as divine. Since then I have given the babu a New Testament, and his son a Gospel out of a large number I received for distribution in connection with the "Queen Victoria Memorial" for the distribution of the Scriptures among educated men and women in this land. They are printed in many languages, and are being widely circulated ; the binding is very attractive, and the books really good and well

printed. I find that they are gladly received, and some, at least, may read them and, like the Ethiopian eunuch, find their way to Him, by whom all may come to the Father. Pray for much blessing on the circulation of the Word of God through this agency. I called on the Raja of Balasore the other day and asked if he would accept one. He said he would be very pleased to have it, and thanked me for thinking of giving him one.

Although there have been showers, the real rainy season has not begun yet, and this steamy, airless weather is very trying; one simply pours in perspiration. What a boon a little fresh air would be!

Hoping you are well, and enjoying a lovely summer-time, believe me,

Ever yours sincerely,

JESSIE J. SCOTT.

TREASURER'S NOTES.

New auxiliaries, North Branch, Mich., and North Sterling, Conn.

The auxiliary at North Branch begins with seven members; the one at North Sterling is within the limits of the Rhode Island Association, and was organized by Mrs. E. H. Andrews. I think there is also a new one at Gray, Me.

July has been a pleasant month for work, and receipts have been gratifying. In June Mrs. Martha Brown of Stephentown Center, New York, wrote me that she should consider it a privilege to help missionary work through the Free Baptist Woman's Missionary Society, at the same time soliciting suggestions as to ways of using money. The letter came at a time of real need in the work of building, and when your treasurer felt that a sinking fund might further strengthen the treasury. That is a fund so invested that it can be quickly turned into cash, and can be used for any special need. This letter seemed to be a direct response to the suggestion of such a fund, as well as a way of helping in other directions. As a result of her generous thought, early in July Mrs. Brown sent a check to the Woman's Missionary Society of one thousand dollars to be used as follows: \$200 for Kindergarten Hall, Balasore; \$100 Industrial Building, Storer College; \$50 finishing domestic science room at Storer; \$150 for medical dispensary, Midnapore; \$500 for a Sinking Fund. This gift from a wholly unexpected and unsolicited source strengthened the faith that has been growing for years that this is God's work, and, if we rest in him, and *let him work through us*, he will supply every need in his own way. At the suggestion of your treasurer, Mrs. Brown will allow us to call the dispensary at Midnapore the "Brown Dispensary." Are there not others who would consider it a privilege to add to the "Sinking Fund," so that it will never be empty?

The Woman's Missionary Societies of Rhode Island and Vermont have made large contributions during July, and we look to Maine and Michigan to round

out the receipts for August. And then Rhode Island is to continue its contributions for Kindergarten Hall, and not only should the money for this purpose come from this State, but from all the States interested in the work. Now is an opportunity to build a hall, and equip it for training teachers for the public schools. Think of its influence in favor of Christianity among the natives!

We gladly welcome some new cradle rolls and cradle roll children — Cambridge, Mass.; North Reading and Kingston, Mich.; and Elsie Ruth Franklin of Denton, Kan.; Ruth Bonney Kelley, D. Ralph R. Zimmerman, Frank Edward Gray, Aubrey Lysle Hemphill, Alfred Madison Church, Della Mac Baker, and Earl Day Baker, besides a five-dollar gold piece from a baby in the North Street church, Bath, Me. O that around these little ones may be thrown such an atmosphere of helpfulness to others that it will become life of their life! A Mission Band is reported at Bankers and another at Litchfield, Mich.

The summer Board meetings at Ocean Park have begun in good earnest. The first was held July 24, and the second August 3, being all-day sessions. Matters of intense interest, calling too for serious thought, are before the Board for consideration. Already the work of Storer College has been discussed, and appropriations made for the coming year, on salaries of teachers as follows: Mrs. Lightner, Mrs. McDonald, Miss Smith, Miss Brady, Miss Sims, and Miss Brown, the last two being teachers in the domestic science and sewing departments. Prof. Brackett has given us some very interesting facts regarding changes now going on, looking to greater advantages in the industrial department. Prof. McDonald is thoroughly alive to the needs of the school, and ought to have the hearty co operation of our people in his work. Then the needs of the Widows' Home have been carefully studied, and an article will appear later in the MISSIONARY HELPER outlining the present situation. One of the most important matters is still to be discussed—the report of the joint committee, action on which must first be submitted to the Society, and then given to the public. Eleven members attended the last session, representing Maine, New Hampshire, Massachusetts, Rhode Island, and Michigan. Friends of the Society often come into the meetings. Our deliberations are very friendly; at the same time we express our opinions frankly.

Mr. and Mrs. Hamlen and Mr. and Mrs. Wyman, missionaries at general conference, are spending a part of their summer vacation here, and we hope to see Dr. Mary Bacheler very soon.

I drop my pen for a moment, and look seaward. The ocean waves are quietly and dreamily striking against the shore; the deep blue of the quiet sea is in striking contrast to the cloudless sky, and all seems to remind one of the peace and rest that Christ offers the soul who yields unflinchingly to the will of God, even in the midst of these busy days.

Ocean Park, Me.

LAURA A. DEMERITTE, *Treasurer.*

(All money orders should be made payable at Dover, N. H.)

Helps for Monthly Meetings.

TOPICS FOR 1903.

January—An Outline Study of India :

1. The Din Centuries.

February—Prayer and Praise.

March— 2. India's Invaders.

April—Home Missions.

May—Thank-Offering.

June— 3. The Oft-Conquered People.

July— 4. The Invasion of Love.

August—Outing. Summer Sunshine Work.

September— 5. A Century of Work for Women.

October—Roll call and Membership Meeting

November—Light upon Our Literature. (Denominational Publications, etc.)

December— 6. Forces of Darkness and Forces of Light.

OCTOBER, ROLL-CALL AND MEMBERSHIP MEETING,

Suggestive Program.

1. Singing.

2. Bible Reading.

Prayer : Scripture, Ps. 25 : 1-5. Ps. 2 : 8 John 15 : 7 Matt. 21 : 22.

Then shall we not be importunate in prayer before God?

For the general work ; the branches ; the work of the auxiliaries. For their respective officers. That Christ may live in each of us, "reigning with supreme power."

For the workers at home and abroad, that they may have great faith, courage, and zeal to conquer in His name all obstacles.

For means, that workers may soon be sent to enter the fields white for the harvest. That we may realize more fully our mutual responsibility and privileges in this work.

Let us ask largely according to the fulness of His will ; not only on this day, but every day ; and our work in His name shall see such progress during this year as our faith has not yet fathomed.

"All things are yours, for ye are Christ's and Christ is God's."—*Selected.*

3. Prayer.

4. Roll call. Response by each member, giving one fact about the Woman's Missionary Society. (These facts should be previously prepared on slips of paper, numbered and distributed, beginning with the date of organization, and so on, the highest number containing a fact of to day. Refer to the "History of the F. B. W. M. S.," by Mrs. Mary A. Davis)

5. Brief paper or talk : A Glimpse of our Work in India. (With map and pictures, if possible.)

6. What missionary work has done for me. (Let a small, dark eyed woman impersonate a Hindu widow wearing the widow's sari* ; contrasting her condition as a Christian among Christians, with her former condition of degradation and servitude.)

7. Brief paper or talk : A Glimpse of our Work at Home.

8. Singing, "Blest be the tie that binds."

9. Social hour.

* The widow's sari can be made of four and one-half yards of coarse, unbleached muslin, and draped about the body as represented in pictures of native women in previous numbers of the *HELPER* or in books about India.

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

A SUNSHINE CALL.

The news has come to us that one of God's noble women has broken down in her work, and must have rest; but how, with loved ones depending on her for support? Gifts from I. S. S. members will make this enforced rest possible. Any one willing to help will be given full information in regard to this urgent case. Generous gifts have already been received from Deacon and Mrs. E. D. Wade and Miss Laura A. DeMeritte.

INITIATION DUES.

One dollar has come from Mrs. Julia A. Reed of Michigan, also twelve cents for postage on sunshine songs, etc.

Jennie Scholl of Michigan has sent one dollar and twenty-five cents for the Ice Fund, and a supply of Sunday-school papers to the Brooklyn Orphan Asylum.

Mrs. A. A. Wall of Chicago, having lived a life filled with good-cheer acts for others, has just joined the Sunshine Society; as dues she has cheered a shut-in with a gift, and given fifty cents for a gold I. S. S. pin.

Mrs. Elizabeth Leibhart sends in the name of Mrs. Jennie Johnston of Missouri for enrollment.

Mrs. Sarah L. Russell of Maine has offered to pass on five different papers regularly, and has asked for a mite box for the Ice Fund.

Miss Minnie H. Vase of Maine joins as a helper.

Rev. Ernest G. Wellesley-Wesley of Rhode Island has given a number of books and poems, with the wish that God will use the reading thereof to His own glory.

The above persons are gladly welcomed as members of the Helper Branch.

Mrs. H. J. F. has given twenty cents in stamps, with the hope that "they will send sunshine into some home."

Miss Annie Brooks has sent ten cents in stamps "to help send a parcel."

Our Editor writes, "I am delighted about the India Fund. May it grow and grow! I enclose ten cents toward it."

Mrs. S. A. Kelsey has sent twenty cents for the India Fund.

From a Rochester, N. H., member we have received twenty cents for the India Fund.

Mrs. L. L. Dodge has given one dollar as a thank offering, seventy-six cents for the India Fund as an expression of love for as many years of useful life, and the remainder for I. S. S. needs.

Mrs. Elwin Cowell will pass on her HELPER each month in response to the request.

Two of our active junior workers, Edna and Doris Folsom, have given twenty-five cents each for the Ice Fund. Edna is passing on the "Girls' Companion," and Doris the "Boys' World."

Mrs. A. A. McKenney is cheering others by passing on good literature, and has sent twelve cent in stamps for postage.

Mrs. Harriet Jenkins, with her usual thoughtfulness, has given twenty cents for the Sunshine work.

Miss Annie Batchelder is passing on the Bulletin, and gives fifty cents for gold I. S. S. pin.

Miss E. J. Small has given twenty cents for the Ice Fund, and members report that she is doing many kindly acts which brighten their lives.

Twenty-four cents has been sent in by Miss Julia F. Blanchard, ten cents for the Ice Fund, five cents for silver pin, and nine cents for postage.

Mrs. Jennie C. Marshall of Steep Falls, Me., has lost a loving husband after an illness of several months. It is hoped that words of true comfort may reach this afflicted member from many in our Branch.

Mrs. Marshall has sent ten cents for Ice Fund, and ten cents for postage.

Miss Letta B. Burns informs us of the death of one of our members, Mrs. Julia McMillian of Fairport, N. Y. Her cheery spirit brightened the lives of all who knew her personally, and the radiance of this spirit reached out into many other lives.

Words from Home Workers.

THE HELPER.—It was a long time before I could get interested in the HELPER. I thought I was interested in missions, and have been a member of the Woman's Missionary Society almost ever since I have been a church member; but I did not read my HELPER understandingly or whole-heartedly. I would read it through as quickly as I could, and say to myself, "There, I've read my HELPER through." But since I've been set to work to write up a paper on these things, and studied right into our missionary business, I find I am getting more and more into the light, and getting more interested in foreign missions. We need to have as perfect a knowledge as possible of the work being done for the world by our own denomination, and we should be interested in all who are carrying the gospel to heathen lands. By reading the HELPER we learn what other auxiliaries are doing, and we don't want to be behind in this good work.

How can we know who our Free Baptist missionaries are, and what is each one's work, and what State supports each one, and how much money is raised by thank offerings? Why, by reading the HELPER. The greatest of all themes is the missionary theme. Prayer and missions must live and grow together.

Where is our foreign field? What are its area and population, its principal districts, chief cities? What about the climate and the languages? How many stations? What missionaries are in charge? Native helpers, native Christians, institutions supported, etc. You can find the answer to all these questions in the faithful HELPER. Whatever helps the individual helps the auxiliary. The HELPER brings us more in touch with each other, more in touch with the missionaries, and more in touch with God. Let us take a deeper hold on this good work, tell others about it, and get them interested in the HELPER. Let each one try to get one new subscriber if no more, and let us pray earnestly for the editor and all the officers of the little publication that comes like a sunbeam into our homes. God is faithful to his promise, "In due season we shall reap if we faint not." The *Star* says, "The time is not far distant when there will be more Free Baptists in India than in America." "If thou wouldst work for God it must be now. If thou wouldst win the garland for thy brow, redeem the time."

Saco, Me.

(MRS.) GEO. H. PROUT.

IN MEMORIAM.

Death is only a bend in the river of life that sets the current heavenward.—
Frances Willard.

Mrs. Melissa E. Preble, Biddeford, Me., March 28.

Miss Clarabell Nason, Biddeford, Me., July 5.

Mrs. Harriet Knapp, Steep Falls, Me.

Mrs. Susan A. Porter, Peabody, Mass., August 11.

NOTE: When a member of any auxiliary passes away, it is fitting that her name, place of residence, and date of death, should appear under "In Memoriam." Obituaries and resolutions are not published in the MISSIONARY HELPER. Our friends will appreciate the necessity of this rule when they consider how much space in our little magazine such matter would take which comes naturally not alone from one reader or one auxiliary, but from many of these from East to West.

Our Juniors.

PROGRAM FOR CHILDREN'S MEETING.

INDIA.

I. Opening Exercises.

II. Geography of India.

A map talk on the following topics, which may be looked up by some member of the society.

1. Where is India?
2. How far from America?
3. How do missionaries reach England from America?
4. What mountains divide India from the Chinese and Tartars?
5. How large is India as compared with the United States?
6. What is the population as compared with the United States?
7. Where is the Ganges and what do you know about it?

III. Questions and Answers.

Distribute these in advance. Ask the children to give the answers in their own words and not to read them.

1. What is the climate of India?

There are three seasons: the cool, the hot, and the rainy seasons. In the south it is never cold, but in the north there are some frosty nights.

2. What is the history and government of India?

India is a very old country. It belongs to Great Britain, and the King of England is called Emperor of India.

3. What are some of the products of India?

Rice, cotton, sugar cane, spices, coffee, and tea.

4. What animals are found in India?

There are many animals in India which we never see in this country except in cages. Bears, wolves, and leopards live there. In the north there are tiny wild horses, only thirty inches high. The Bengal tiger is very fierce and can spring a long distance. The snakes are of all sizes from a few inches to twenty feet in length. Some of these are so poisonous that one bite will kill a man. There are many crocodiles in the Ganges River. Some animals, such as oxen and cows, are considered sacred, and are worshiped. Monkeys are holy, too, and there are temples full of them where people go to worship.

5. What is the appearance of the people?

They all have dark skins and black hair.

6. How many languages are spoken in India?

Ninety-eight different languages, besides many dialects.

IV. Bible Customs Which are Found in India To-day.

Give out in advance the following facts, and ask one of the older members to compare the customs with some Bible story.

Wells are outside the towns, and the women go out to draw water. Each woman brings her own jar and lets it down into the well by a rope. Travelers often sit at the wells to rest.

Mills are made of two large round stones. One is laid on the other, and the grain is poured into a hole at the top. Two women sit on the ground and turn the upper stone by means of a wooden handle. It is very slow and tiresome work.

Shepherds do not drive their sheep, but go before and call. Sheep know their shepherd's voice but are afraid of strangers.

V. Child-Marriage. *

VI. Caste. †

VII The Principal Religions.

Have three members of the society prepare two-minute talks on these topics. If this is not advisable, prepare for them brief and interesting descriptions which they may give in their own words.

VIII. Dialogue between a City Girl and a Country Girl in India. (Costumes will make this more effective.)

A. I live in a little village in India where all the houses are made of mud with thatched roofs. There is a wall around the village, and outside of the wall are the farms. They are not divided by fences, but each man knows his own land.

B. My home is in a large city. The streets are dirty, and so narrow that in many places there is not room for two carriages to pass. I live in a house built round a court yard. There are only a few windows in it, and they all look into the court so we can never see what is going on in the street.

A. The house I live in is very small and dirty. We have some mats on the floor, and that is where we sleep.

B. What kind of furniture is there in your house?

A. Only a spinning-wheel and two or three wooden stools.

B. My house has a great many rooms. The gentlemen of the family live in the best ones, which are very nicely furnished, but none of the ladies or girls can go into them. We have to stay in our own part of the house, and that isn't at all pleasant.

A. What kind of place is it?

B. It is what we call a "zenana," and is up a dark flight of stairs, all hidden away, where no one can see us. Each of us has a little room, but there isn't any nice furniture in it—only a bedstead and a box for our clothes.

A. You can't be very rich if you live in that kind of place.

B. Indeed we are, but all the rich women in the cities of India live in the same way. What do you do all day?

A. The men of our village work on the farms. They have two crops every year, so they are busy all the time. We women go to the well for water, grind the grain, and spin and weave the garments. I suppose you do the same things.

B. No, indeed. We never go out, but we cook the meals, and when the men have eaten all they want we have what is left. They eat in their rooms and we in our rooms. Then we count our jewels, do embroidery, and talk to each other. There are so many of us in such a little place that we often get into a quarrel. Once in a while the servants bring us some news from the street, but we can't go out of the house, for if any man except our relatives should see us we would be disgraced forever.

A. Don't you ever go to see the other girls?

B. Yes, sometimes, but it is a great deal of bother. First, we have to get permission from the oldest lady in the house, and then we go in our carriage.

A. That must be fun. What is your carriage like?

B. It is a sort of box painted black. One side opens like a door, and after we get in, it is shut tight again. There are no windows, and the carriage is so small that it is very uncomfortable. Two servants carry it by long handles, and it is a very tiresome way to travel.

A. I thought I should like to be a rich lady in a city, but I have changed my mind. We don't have a very pleasant life in our little village, but it is much better than being shut up all day the way you are.

B. Yes, indeed; and I would give all my jewels to be as free as you. Our life isn't quite as bad as it used to be, for there is a white-faced lady, called a missionary, who comes to see us once in a while. She tells us beautiful stories and brings us pictures to look at, and if we are sick she cures us. We try to do what she tells us, and whenever she comes we are much happier than before.

A. I wonder if it is the same lady who comes to our little village. There is a man who comes with her and talks to the men and has a school for the boys, but she comes on purpose to see us. No one was ever as kind to us before, and we don't know what we should do without her.

B. The white lady has taught me a song. I wish we could sing it together. (Both join in singing "Jesus Loves Me," or some other appropriate hymn.)

IX. Closing Exercises.

—Miss Emma E. Porter.

* See the story of Ramabai in May HELPER.

† See article in June HELPER.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

THE STILL HOUR.

"If I could live to God for just one day,
One blessed day, from rosy dawn of light
Till purple twilight deepened into night—
A day of faith unfaltering, of trust complete,
Of love unfeigned, of perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, and patient humility—
No hint of duty to constrain my feet—
No dream of ease to lull my listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway;
Methinks, in that one day, would so expand
My soul to meet such holy, high demand
That, never, never more could hold me bound
This shriveling husk of self that wraps me round,
So! might I henceforth live to God away."

MARIA'S MISSIONARY MONEY.

BY A. M. L. HAWES.

When Maria had hung the cup-towels on the rod behind the cooking stove the work was done for the night. She crossed over to the wide lounge, and played a minute with the cat, dreading to ask what she longed to. Grandma Reuben sat by the lightstand, knitting double heels into a pair of grandpa's old stockings.

"Were there any Porters left, grandma?" Maria pretended to be absorbed with the cat, and to ask her question carelessly, but she could hear her heart beat. She thought grandma might hear it, too.

"No. Mr. Trueman wanted 'em all, so I let him have 'em. There'll be another store bill next month,"—Mrs. Reuben seemed to feel that an apology was called for—"and what goes over this time can go on that."

"Won't there be anything else?" Maria asked as soon as she could.

"Well, I don't think of anything," said grandma, knitting calmly. "There's something all the time. You have a good deal yourself, Maria. There'll be a new dress and shoes for you, pretty soon, and taxes again before long."

Maria caught up her knitting, and began counting the stitches fast and hard, though there was no reason for knowing them. She was in plain knitting. She saw no object in getting ready for next year's taxes this fall, but it was no use to argue with Grandma Reuben, and they clicked their needles without speaking until grandmother went off up the back stairs to the "weave-room" to hunt out some yarn to finish her heel.

Grandpa laid down his paper as soon as they heard her overhead, and beckoned Maria over to him. "What is it?" he asked in a husky whisper.

Maria had to cry a minute, but time was precious, and she told him as quickly as she could that the girls in her Sunday school class were trying to get some money to send to India for Pundita Ramabai's work.

"Each girl wanted to get a dollar by her own work. Grandma said if I'd chop everything for the pie-meat, nights after school, she'd let me have some of the Porter apples to sell, if there were any more than Mr. Trueman wanted, but he's taken every one."

"Well, well, don't cry," said the old gentleman, heartily, "I'll see, I'll see. There, she's coming." And when grandma came peacefully in with her yarn, he was intent on his paper, while Maria was playing with the cat again.

When Grandpa Bassett married his second wife, the widow of a distant relative, his children and grandchildren simply changed her title "Mrs. Reuben" to "Grandma Reuben," a name that satisfied her. She was a good deal younger than grandpa, and she had come to hold the purse-strings. She gave tithes of fresh pork to the poor she knew, when the pigs were killed, and a pair of chickens to the minister at Thanksgiving, but she had no faith in sending money through unknown hands across the ocean. Nobody liked to displease her, and even grandpa often gave of his own abundance by stealth.

When Maria started for school the next morning, grandpa was trimming an apple tree in the orchard. He followed her down by the road out of sight from the house, and told her about a cranberry patch over in the lower field.

"I'll go over there sometime to-day," he said, "and see if anybody's been there. If they ain't, there'd ought to be twelve or fifteen quarts sure, and Mr. Trueman'll buy 'em, and you'll be all right."

Grandpa smiled happily, and Maria went on half comforted. She couldn't feel sure of anything after the apples.

It was well she did not set her heart on grandpa's plan. When she came home at night Grandma Reuben called her to "hurry and help pick over these cranbriz." She held a big tin pan full on her lap, and she told Maria she had picked them all "that afternoon, down in the medder."

"There's enough to last about all winter," said Mrs. Bassett comfortably, "and there's that much money Mr. Trueman won't take out of us. Your grandpa won't lift a finger to help," she complained, shaking up the berries vigorously as Maria drew up a chair, and put her hand into the pan.

"No, I won't twiddle with no such small stuff," said grandpa more energetically than usual. He sat by the stove casting up some accounts in a little note book, and Maria needed to steal only one look at his face to know that Mrs. Basset's fingers had reached the cranberries first.

Maria had one cry after she went to bed, then she gave it all up. She told

Miss Brown, the Sunday-school teacher, and the girls she could do nothing, but she told it with shame for she knew they dimly understood and pitied her. She was more helpful than ever about the house, but both she and grandpa were so quiet that even Mrs. Reuben wondered. She made no objection when Maria proposed to read something about the child-widows of India one evening, though in the course of the reading she doubted if such things could be true.

"Of course they be," grandpa averred stoutly. "Don't you remember that picture in the old geographies, Elva, of women burning up on their husbands' funeral pile — suttu, they used to call it? I'd believe anything of them critters."

"Well, I do' know what such works is permitted for," sighed Grandma Reuben, "but we must go to bed for the men'll be here early to kill the pigs and fowl."

"And that's all the good it did," Maria said to herself as she went up stairs.

A busy week followed, but Saturday night Grandma Reuben called Maria into her bedroom and shut the door mysteriously. "Look here, child," she said in a half whisper, "you've done splendid, picking the fowl and trying out the lard, and everything, and I'm going to pay you two dollars for what you've done, and — and I've thought a good deal about those poor girls, and there's another two dollars you can give Anna Brown to send to Injy along of the rest, and I want you should read some more about 'em sometime."

Stroudwater, Me.

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1903.

MAINE.

Augusta aux. T. O. for "Rahdi" successor \$10; Miss Coombs \$5; Gen. wk. \$2.00 . . .	\$17.00	Limerick aux. on L. M. of Mrs. Eva M. Schermerhorn	3.26
(Ten dollars to complete L. M. fee in Gen. Soc. of Mrs. Edwin Farnham; \$7.00 L. M. fee in Gen. Soc. of Mrs. G. C. Mosher.)		Lisbon Falls F. B. ch. T. O.	4.42
Bath C. R. North St. F. B. ch.	6.62	Lisbon Falls F. B. ch. aux.	5.15
Bath St. North aux. T. O. \$8.10 to complete L. M. fee of Mrs. A. I. Davis, \$6.20 on L. M. fee in Gen. Soc. of Mrs. J. F. Purinton	14.60	Mapleton Children's Band for child in S. O. No. Berwick C. R.	10.00
Charleston F. B. Ch. aux.	2.00	Pittsfield aux. for "Nettie"	2.65
Charleston F. B. Ch. aux. T. O.	2.70	Pittsfield C. R. dues	6.25
Clinton by Irvin Everett and Ross Holt58	Portland aux. for Miss Coombs	3.50
Dover C. R.	3.87	T. O. for gen. work \$3 by Miss H. A. Deering's S. S. class for "Nevada," S. O. \$4.31; by Miss E. C. Whittemore's S. S. class for "Nevada," S. O. \$4.00; for	10.00
E. Dixfield, S. J. R. Babb T. O.	\$1.50	Balazore work \$11.53	32.84
Ellsworth Q. M. aux. L. M. fee of Miss Enth Butler	6.85	(Six dollars to be used to com. L. M. in Gen. Soc'y of Miss E. C. Whittemore; \$8.13 on L. M. in Gen. Soc'y of Miss H. A. Deering.)	
Lewiston Pine St. Farther Lights Circle . . .	6.50	Springfield Q. M. aux. for Miss Coombs . . .	6.50
		Waterville Conf. aux.	12.56

NEW HAMPSHIRE.

Alton aux. for education of Esther at Calcutta	10.00
Alton aux.	16.50
Bristol aux. for adopted child	6.25
Dover C. R. Bal. L. M. of Florence V. Stevens	12.50
Gonic Jr. C. E. Soc'y Miss Barnes	4.00
Loudon Center ch. T. O.	14.75
Loudon Center Children's T. O. Miss Barnes	2.99
Loudon Center C. R. T. O.	1.32
Manchester aux. on L. M. Julia T. Mitchell .	2.00
Pittsfield T. O. from a friend53
Wentworth, Mrs. Henry Chase	1.00
W. Lebanon aux. Mary A. Dearborn income	6.00

VERMONT.

E. Randolph aux. for Dr. Smith	6.00
Enosburgh Falls for Dr. Smith	1.00
Hardwick F B W. M. S. for Dr. Smith . . .	5.00
Middlesex ch. for Dr. Smith	4.00
Newport Center for Dr. Smith	2.00
St. Johnsbury aux. for Dr. Smith	1.00
St. Johnsbury T. O. for Dr. Smith	18.57
Sutton T. O. for Dr. Smith	11.00
Sutton Juniors for Dr. Smith	2.25
Sutton aux. for Dr. Smith	1.75
W. Derby for Dr. Smith	4.00
W. Charleston for Dr. Smith	4.00
Wheelock Asso. W. M. S. coll. at West Derby for Dr. Smith	7.00
Williamstown T. O. for Dr. Smith	10.00

MASSACHUSETTS.

Cambridge aux. for Widows' Home	\$6.25
Cambridge C. R. for orphan	2.30
Wellesley, Mrs. Olive S. Bean for F. M. . .	10.00

RHODE ISLAND.

Greenville aux. Ind. Dpt.	\$10.00
Pascoag aux. Ind. Dpt.	20.00
Pascoag aux. T. O.	3.04
Pascoag aux. T. O. Miss P.	2.96
Pawtucket C. R. Gen. Fund	13.75
Olneyville aux. Ind. Dpt.	4.61
Olneyville Junior C. E. Kind. Hall	5.00
Olneyville aux. a friend Kind. Hall	2.00
Providence Elmwood ave. Kind. Hall	5.00
Providence Elmwood ave. Y. P. S. C. E. for child in India	6.25
Providence Elmwood ave. C. E. Soc'y for Kind. Hall	3.00
Prov. Rog. Williams aux. Ind. Dpt.	50.00
Prov. Park St. aux. Ind. Dpt.	10.00
Mrs. M. Wing, Iowa Kind. Hall	5.00
Emily D. J. Mills Kind Hall	5.00

NEW YORK.

Stephentown Center, Mrs. Martha Brown, \$200 for Kind. Hall, Balasore; \$100 Ind. Bldg. Storer; \$50.00 finishing room for Dom. Science Storer College; \$150 for Dispensary at Midnapore; and \$500 Sink- ing Fund	1,000.00
W. Oneonta W. M. S. for Pulmoni	5.00
W. Oneonta W. M. S. for Zenana work . . .	2.00

CORRECTION.—In June Receipts the amount from Delaware and Clayton W. M. S., Iowa, should have been \$2.73; Aurora T. O. should have been \$8.04.

TENNESSEE.

Midway S. S. for Miss Barnes's salary . . .	1.75
---	------

OHIO.

New Lyme, Mrs. L. L. Dodge	1.00
--------------------------------------	------

INDIANA.

Jones Chapel for S. O.	3.25
Pleasant Ridge for S. O.	1.50
Topeka for S. O.	2.75

MICHIGAN.

Burlington, F. B. ch. Miss Barnes	3.50
W. Oshtemo S. S. for Miss Barnes	4.00
W. Reading T. O.	1.00

MINNESOTA.

Blue Earth City aux.	5.00
Granada for girl in S. O.	25.00
Winnebago City aux. (T. O. \$28.10) \$27 F. M.; \$15 H. M.	42.00
Winona and Houston Q. M. for Ind. work at Storer College	5.50

IOWA.

Burr Oak T. O. for Miss Scott	3.00
Burr Oak Children's Day for Miss Barnes . .	1.05
Mr. and Mrs. Mack T. O. for Miss Scott . .	2.00
Lincoln Children's T. O. Miss Barnes72
Lincoln S. S. Miss Barnes	2.13

KANSAS.

Summit Ch. C. R.	3.25
Summit Ch. C. R. Herman Thompson Powell	.15

NEBRASKA.

Kenesaw, Elm Island Ch. by Leander E. Marvin for Miss Ella Butts	3.57
---	------

SOUTH DAKOTA.

Valley Spgs. for teacher with Miss Coombs .	6.25
---	------

CALIFORNIA.

Los Angeles, Mrs. L. J. Rideout W. H. \$2; T. O. soc.	2.50
--	------

MISCELLANEOUS.

Cradle Roll fees coll. by Miss Moody as fol- lows: Ruth Bonney Kelley; Ralph R. Zimmerman; Frank Edward Gray; Au- brey Lysle Hemphill; Alfred Madison Church; Della Mae Baker; Earl Day Baker, each 15c.	1.05
Mr. and Mrs. F. D. Kinyon, Valley Springs, So. Dak. (Minn. Y. M.)	1.00
St. Croix Q. M., (Wis. Y. M.)	2.50
Rev. L. L. Sowles, Fairfield, Mich.	5.00
Collections	3.97
All for \$100 on Miss Moody's salary.	

Total \$1,611.01

LAURA A. DEMERITTE, Treas.

Ocean Park, Me.

per EDVTH R. PORTER, Asst. Treas.

CORRECTION.—In June Receipts the amount from Delaware and Clayton W. M. S., Iowa, should have been \$2.73; Aurora T. O. should have been \$8.04.

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

1.75

1.00

3.25
1.80
2.75

3.50
1.00
1.00

5.00
5.00
2.00
5.50

3.00
1.05
2.00
.72
3.13

3.25
.15

3.57

6.25

2.50

1.05
1.00
2.50
5.00
3.97

1.01
5.

5.
have

7, a